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AN  
ESSAY  
ON  
MONTAGU  
**OPEN COMMUNION;**  
OR  
THE FREEDOM OF THE LORD'S TABLE.

By **RICHARD WRIGHT.**

ONE IS YOUR MASTER EVEN CHRIST; AND ALL YE  
ARE BRETHREN. Matt. xxiii. 8.

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ACCOUNT

OF THE  
PRINCIPLES AND DISCIPLINE  
OF THE PEOPLE

QUAKERS



BRITISH

1813

Green

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A B R I E F  
A C C O U N T  
O F T H E

*Rise, Principles, and Discipline of the  
People called QUAKERS.*

**A** BOUT the middle of the last Century  
*George Fox, of Drayton in Leicestershire, a*  
Man of a serious and religious Frame of  
Mind, visited many well-disposed People in the  
neighbouring Counties, preaching to them that *the*  
*secret Dictates of the Grace of God, or universal*  
*Light of CHRIST, led directly to Holiness, or Pu-*  
*rity of Heart, and Purity of Heart to Heaven.*  
This Teacher met with surprising Success by his  
propagating this Scripture Doctrine; and his Fol-  
lowers were at first called *Children of the Light.*  
But the uncommon Fervency with which Fox, and  
his Friends, preached to piously-disposed People, so  
affected their Minds, that they frequently broke  
out into Tears, and trembled: for which, in Deri-  
sion, they were called *Quakers*: But as a Term of  
Good-nature and mutual Love, that ought to sub-  
sist amongst Christians, they style themselves *Friends*:  
As I look upon it to be ungenerous to misrepresent  
the religious Tenets of any People; therefore I  
shall give the Principles of the *Quakers* from their  
own \* Accounts: *It has been said, that these People*

A 2

deny

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\* Partly from *W. Penn's Key*, and partly from a  
well-approved Manuscript, intitled, *The Rise, most dis-*  
*tinguishing*



*deny the Scriptures, as they deny them to be the Word of God.* To which they answer : “ The Quakers own and stile the Scriptures, as the Scriptures own and stile themselves, viz. A Declaration of those Things most truly believed, given forth in former Ages by the Inspiration of the Holy Spirit, consequently, that they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished unto all good Works. They are the Form of sound Words: We profess to believe them, read them, and say, It is the Work we have to do in this World, and the earnest Desire of our Souls to Almighty God, that we may see and witness the fulfilling of them in and upon ourselves; that so God’s Will may be done on Earth as it is in Heaven. But to call them the Word of God, (the Ground of the Charge) which they never call themselves, but which they peculiarly denominate and call CHRIST by, in Reverence to CHRIST, and in no Slight to them, (which we believe to be of divine Authority, and embrace as the best of Books, and allow to be as much *the Word of God*, as a Book can be) they do, as in Duty and Reason bound, attribute that Title to CHRIST only. And yet as the Word of God may, in some Sense, signify the Command of God, referring to the Thing or Matter commanded as the Mind of God, it may be called the *Word of the Lord*, or *Word of God*: As on particular Occasions, the *Prophets* had the Word of the LORD, to Persons and Places; that is to say, *the Mind or Will of God*, or that which was commanded them of the

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*tinguishing Principles and Discipline of the People called Quakers, by Way of Abstract*, which is designed for the Press: To which Treatise, with Barclay’s Apology, I refer my Reader for a more particular Account.

“ LORD



" LORD to declare or do. So CHRIST uses it,  
 " when he tells the *Pharisees*, that they had made  
 " the *Word* (or Command) of God of none Effect  
 " by their Traditions. But because People are so  
 " apt to think, if they have the Scriptures, they  
 " have all, (for that they account them the only  
 " Word of God, and so look no farther; that is,  
 " to no other Word, from whence these good  
 " Words come) therefore these People have been  
 " constrained, and they believe, by God's good Spi-  
 " rit, once and again, to point them to the great  
 " Word of Words, CHRIST JESUS, in whom is  
 " Life, and that Life the Light of Men; that they  
 " might feel something nearer to them than the  
 " Scriptures, to wit, the *Word in the Heart*, from  
 " whence all holy Scripture came, which is CHRIST  
 " within them, the *Hope of their Glory*. And, to  
 " be sure, he is the only right Expounder, as  
 " well as the Author, of holy Scripture, and with-  
 " out whose *Light, Spirit, or Grace*, they cannot  
 " be profitably read by those that read them."

It is said that the Quakers deny the Trinity.  
 To which they reply: " They believe in the  
 " *Holy Three*, or *Trinity of the Father, Word,*  
 " *and Spirit*, according to the Scripture; and  
 " that these *Three* are truly and properly *One*;  
 " of *one Nature* as well as *Will*: But they are very  
 " tender of quitting *Scripture Terms and Phrases* for  
 " *Schoolmen's*; such as *distinct and separate Persons* and  
 " *Substances*, &c. are; from whence People are apt  
 " to entertain gross Ideas and Notions of the Fa-  
 " ther, Son, and Holy Ghost. And they judge,  
 " that a curious Inquiry into these high and divine  
 " Relations, and other speculative Subjects, though  
 " never so great Truths in themselves, tend little  
 " to Godliness, and less to Peace. And therefore  
 " they cannot gratify that Curiosity in themselves  
 " or others, *speculative Truths* being, in their  
 " Judgment, to be sparingly and tenderly handled,

‘and never to be made the Measure and Condition of Christian Communion.’

*It is said, the Quakers deny CHRIST to be God:* To which they answer: ‘This is a most untrue and unreasonable Censure: For their great and characteristic Principle being this, That CHRIST, as the *Divine Word, lighteth the Souls of all Men that come into the World with a spiritual and saving Light*, (which nothing but the Creator of Souls can do) it does sufficiently shew they believe him to be God; for they truly and expressly own him to be so, according to Scripture, viz. *In him was Life, and that Life the Light of Men; and he is God over all, Blessed for ever.*’

*It is said also, that the Quakers deny the human Nature of CHRIST.* To which they reply: ‘We never taught, said, or held, so gross a Thing: For as we believe him to be God over all, blessed for ever; so we do as truly believe him to be of the Seed of Abraham and David after the Flesh; and therefore truly and properly Man, like us in all Things, Sin only excepted.’

*It is also affirmed, that the Quakers acknowledge no Resurrection of the Dead, nor future Rewards.* To which these People answer: ‘We deny not, but believe, the Resurrection according to the Scripture, not only from Sin, but also from Death, and the Grave; but are conscientiously cautious in expressing the Manner of the Resurrection intended in the Charge, because it is left a Secret by the Holy Ghost in the Scripture. Should People be angry with them, for not expressing or asserting what is hidden, and what is more curious than necessary to be known, and in which the Objectors themselves cannot be positive? Thou Fool, is to the curious Inquirer, as says the Apostle. Which makes the Quakers contented with that Body, which

' which God shall please to give them hereafter ;  
 ' being assured, that their *Corruptible* shall put on  
 ' *Incorruption*, and their *Mortal* shall put on *Immor-*  
 ' *tal*ity ; but in such a Manner as pleaseth God.  
 ' And, in the mean Time, they esteem it their  
 ' Duty as well as Wisdom, to *acquiesce* in his holy  
 ' Will. It is enough that they believe the *Resurrec-*  
 ' *tion*, and that with a *glorious* and *incorruptible* Body,  
 ' without further Niceties ; for to that was the  
 ' *ancient* Hope. Now as to *eternal* Rewards, they  
 ' not only believe them, but, as the Apostle said  
 ' of old, *above all People* have the greatest Reason  
 ' so to do ; for otherwise who is so miserable ?  
 ' Do they inherit the Reproach and Suffering of  
 ' all that have separated, from Time to Time,  
 ' from National Churches ? That is to say, are the  
 ' Outcries that have been made against the *Protes-*  
 ' *tants* by the *Papists*, and those of the Church of  
 ' *England* against the *Puritans*, *Brownists*, and *Se-*  
 ' *paratists*, fallen so thick upon them, and shall  
 ' they hold Principles *inconsistent* with an eternal  
 ' Recompence of Reward ? By no Means. It is  
 ' their *Faith*, their *Hope*, their *Interest*, and what  
 ' they wait, and have suffered for, and press, as an  
 ' Encouragement to Faithfulness, upon one another.  
 ' And the contrary therefore must be both an un-  
 ' just and improbable Suggestion of their Adver-  
 ' saries. They believe that *Heaven* is both a Place  
 ' and State of inexpressible and endless Joy for the  
 ' *Godly* ; and *Hell* a Place and State of inexpressible  
 ' and endless Misery for the *Wicked*, and such as  
 ' forget God ; an Earnest of each may be wit-  
 ' nessed in this Life, but the Fulness in the World  
 ' to come.

It is objected to the Quakers, that they hold the na-  
 tural Light in the Conscience of every Man in the  
 World, as sufficient to save all that follow it ; and  
 so they overthrow Salvation by CHRIST. To which  
 they answer : ' Their Belief and Assertion is, That

CHRIST



' CHRIST, who is the Word, that was with God,  
 ' and was God, (and is so for ever) hath enligh-  
 ' tened every Man that cometh into the World, with  
 ' his own Light, which leadeth directly to Holiness,  
 ' or Purity of Heart, and Purity of Heart to Hea-  
 ' ven. So that they assert the Light of CHRIST  
 ' to be sufficient to save; that is, to convince of Sin,  
 ' lead out of it, and quicken the Soul in the Ways  
 ' of Holiness; and not to be a natural Light, other-  
 ' wise than as all Men, born into the World, have  
 ' a Measure of CHRIST'S Light; and so it may,  
 ' in a Sense, be said to be natural to all Men,  
 ' because all Men have it, coming into the World.  
 ' For this Light is something else than the bare  
 ' Understanding a Man hath as a rational Creature:  
 ' Since, as such, Man cannot be a Light to him-  
 ' self; but has only a Capacity of seeing by Means  
 ' of the Light, with which CHRIST the Word  
 ' enlighteneth him. For we can no more be a  
 ' mental or intellectual Light to ourselves, than we  
 ' are an external and corporeal Light to ourselves:  
 ' But as the Sun in the Firmament is the Light of  
 ' our Bodies, so the Light of the Divine Word is  
 ' the Sun of our Souls, the glorious Luminary of  
 ' the intellectual World; and they that walk in it,  
 ' will be led to Blessedness.

' They further say, ' That this Light within is  
 ' synonymous with the Holy Spirit, or Grace: For  
 ' Moses, in the Old Testament, represents this divine  
 ' Principle as the general Teacher of the antedilu-  
 ' vian World in these Words: *The LORD said, my*  
 ' *Spirit shall not always strive with Man, agree-*  
 ' *able to the Prophet Micah; He hath showed thee,*  
 ' *O Man, what is Good.* And in the New Testa-  
 ' ment, St. John, speaking of CHRIST, declares,  
 ' that *He was the true Light, which lighteth every*  
 ' *Man that cometh into the World.* And St. Paul,  
 ' in like Manner, *That the Grace of God, which*  
 ' *bringeth Salvation, hath appeared to all Men, teach-*  
 ' *ing*

'ing us, that, denying Ungodliness and worldly Lusts,  
 'we should live soberly, righteously, and godly, in this  
 'present World. Here the Divinity, Universality,  
 'and consequently the Sufficiency, of this inward  
 'Teacher is proved. And they hold, agreeable  
 'to the Tenth and Sixteenth Articles of the Church,  
 'That the Condition of Man after the Fall is such,  
 'that he cannot turn, and prepare himself by his  
 'own natural Strength, so as to have Power to do  
 'good Works, *Without the Grace of God*. And  
 'after we have received the Holy Ghost, (supposed  
 'by the Church, to be conveyed by Baptism) we  
 'may depart from *Grace given*, and fall into Sin,  
 'and by [the Renewal of] the *Grace of God*. we  
 'may rise again, and amend our Lives; And,  
 'agreeable to the Church, that this Light, or Holy  
 'Spirit, leads to right judgment in all Things, and  
 'into all Righteousness: And that the Incitements  
 'of the Grace or good Spirit of God are generally,  
 'and most certainly, distinguished by good Ef-  
 'fects.'

*It is said, that the Quakers assert the Spirit of God*  
*to be the immediate Teacher; and that there is no other*  
*Means now to be used, as Ministry, Ordinantes, &c.*  
 To which they reply: 'They never denied the  
 'Use of Means, but to this Day, from the Begin-  
 'ning, they have been in the Practice of them.  
 'But then they are such Means as are used in the  
 'Life and Power of God, and not in and from  
 'Man's mere Wit, Will, or carnal Invention,  
 'or Imitation, the only Thing they strike at. For  
 'Instance, they cannot own that to be a Gospel-  
 'Ministry that is without a Gospel-Spirit; or that  
 'such can be sent of God, that are not taught of  
 'God; or that they are fit to teach others what  
 'Regeneration and the Way to Heaven are, *that*  
 'have never been born again themselves; or that such  
 'can ever bring Souls to God, that are themselves  
 'Strangers to the Baptism of Fire, and the Holy  
 'Ghost

' Ghost ; never having been circumcised with the  
 ' Circumcision of the Heart in the Spirit ; which is  
 ' absolutely necessary to make a *true Jew* or a *real*  
 ' *Christian*, and much more the requisite Quali-  
 ' fication of a Gospel-Ministry. This *unexperienced*  
 ' and *lifeless Ministry* is the only Ministry, and  
 ' such the only Ministers, that the *Quakers cannot*  
 ' *own* and receive, and therefore *cannot maintain*.  
 ' For the *Ministry* and *Ministers*, that are according  
 ' to the Scripture, they both own, respect and de-  
 ' light in, and are ready to assist and support in  
 ' their Service for God. All are desired to take  
 ' Notice, that *Evangelical Means* and *Order* they  
 ' love, and desire to keep : For they diligently  
 ' assemble themselves together to wait upon God,  
 ' to enable them to worship him, where they both  
 ' *pray* and *prophecy*, \* One by One, as *prepared* and  
 ' *moved* in their Hearts by his Spirit ; and as any  
 ' Thing is revealed to them, according to the *Primi-*  
 ' *tive Practice* ; otherwise they are silent before the  
 ' LORD. For they profess this *Enlargement* of the  
 ' Spirit as a general Gospel Privilege ; and that,  
 ' for the Edification of the Church, it pleases God  
 ' now, as in the primitive Times, to give *peculiar*  
 ' *Gifts* of the Spirit to some, to qualify them for  
 ' the Ministry, and other Services : All which they  
 ' apprehend is no more than what the established  
 ' Church professes ; since a Person cannot enter  
 ' into Deacon's Orders without first declaring, that  
 ' he *trusts* he is *inwardly* moved by the Holy Ghost  
 ' to take upon him that Office and Ministration ;  
 ' and, when he advances higher into Priest's Or-  
 ' ders, the Service that is then read, seems to be  
 ' chosen on purpose to shew, that the various  
 ' Gifts of the Spirit are still continued. But they

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\* Prophecy in this Place is synonymous with Preach,  
 as appears farther on.



' say, that Men ought to be very modest in their  
 ' Pretensions to these *peculiar Gifts* ; for that no  
 ' Man has sufficient Grounds to think, that he is  
 ' called to the Ministry by the Holy Ghost, without  
 ' feeling a pressing disinterested Love to the Bre-  
 ' thren, with a Sense of Duty to God, like *St.*  
 ' *Peter*, or *St. Paul*, to the Satisfaction of the Con-  
 ' gregation or Meeting he belongs to : This, to  
 ' them, seems to comprehend the Substance of the  
 ' primitive Ordination in the Apostolic Age. And  
 ' by the same Means that a Person can distinguish  
 ' his *Vocation* to the *Ministry* at first, he may dis-  
 ' cover his *Call* to the Exercise of his *Gift* on any  
 ' particular Occasion. And as there is a general  
 ' Distribution of divine Grace alike to Male and  
 ' Female, what hinders why they should not both  
 ' have the like divine Ministerial Mission ? Espe-  
 ' cially as both Sexes are said to be Partakers of  
 ' the Enlargement of the Spirit, peculiar to the  
 ' Gospel-times ; and *St. Paul* gives indiscriminate  
 ' Directions to both, how they are to behave them-  
 ' selves in their public Praying and Prophecyng ;  
 ' which last Word, by his own direct Explanation,  
 ' is synonymous with Preaching, as both Terms  
 ' equally signify *speaking unto Men to Edification, Ex-*  
 ' *hortation, and Comfort*. Must we then say *St.*  
 ' *Paul* forgot himself, and contradicts both the  
 ' Voice of Reason, and clear Scripture, when he  
 ' prohibits women to *speak or teach* in the Church ?  
 ' By no Means : The seeming Inconsistency vanishes,  
 ' when we recollect, that it might easily happen  
 ' by the Example and Persuasion of the *Jewish*  
 ' Christians, that the *Gentile Churches* might, by  
 ' Degrees, have a Mixture of the *Synagogue Form*  
 ' of public Worship amongst them, where it was  
 ' usual for any reputable Person to *dispute, enquire,*  
 ' or ask questions ; which Privilege the *Corinthian*  
 ' Women might think the Gospel intitled them to ;  
 ' since some of them were apparently favoured with  
 ' the highest Gifts of the Spirit, as well as the Men ;  
 ' but

' but in this *Paul* lets them know, that they were  
 ' mistaken. His Phraseology is clearly adapted to  
 ' this construction, as may be seen by turning to  
 ' 1 Cor. xiv. 34, 35. and to which that Place in  
 ' *Timothy* has a manifest Relation. It is admitted,  
 ' that some unedifying or weak Men and Women  
 ' will, in this Age, intrude themselves upon the  
 ' Church, as well as formerly. We find in the last  
 ' recited Chapter, that the highly inspired Persons  
 ' of the Church of *Corinth* were reprov'd for Want  
 ' of good Order; but, agreeable to the Example of  
 ' the Apostles then, the *Quakers* now do all that is  
 ' consistent with the Peace of the Church to pre-  
 ' serve a *living* and *unspotted* Ministry, both by  
 ' private and public Admonition at their Meetings  
 ' of Ministers and Elders; where, to the utmost  
 ' of their Power, they discountenance all unbe-  
 ' coming Tones or Gestures.'

But, contrary to the Episcopalian Church, and  
 the general Opinion of Christians, they believe that  
 neither Water-Baptism, nor Eucharist, are necessary  
 to Salvation. For which they argue in this Man-  
 ner: ' Whatever is truly and properly a Gospel  
 ' Ordinance, they desire to own and practise: They  
 ' confess indeed the Practice of *John's Baptism*,  
 ' and the *Supper*, is to be found there; but Prac-  
 ' tice only is no Institution, or sufficient Reason of  
 ' Continuation. That they were then proper, they  
 ' believe, it being a Time of Infancy, when the  
 ' Mysteries of Truth lay yet couched, and folded  
 ' up in Figures and Shadows, as is acknowledged by  
 ' Protestants: But it is the *Quakers* Belief that no *Fi-*  
 ' *gures* or *Signs* are perpetual, or of any new Instituti-  
 ' on under the Gospel-Administration, when CHRIST  
 ' who is the Substance of them, is come; though  
 ' this might have been indulged to young Con-  
 ' verts in primitive Times, because of the Conde-  
 ' scension of former Practices.

' It were to overthrow the Gospel-Dispensation,  
 ' and to make the coming of CHRIST of no Effect,  
 ' to render *Signs* and *Figures* of the Nature of the  
 ' Gospel, which is *inward, spiritual, and eternal*.  
 ' If it be said, that they were used after the Com-  
 ' ing of CHRIST, and his Ascension too; they an-  
 ' swer: So were many *Jewish* Ceremonies not easily  
 ' abolished, as Circumcision, &c. It is sufficient  
 ' to them that Water-Baptism was *John's* and not  
 ' CHRIST's; that JESUS never used it; that it was  
 ' no Part of *Paul's* Commission, which, if it were  
 ' Evangelical, and of Duration, would certainly  
 ' have been; and that there is but *one Baptism*, as  
 ' well as but *one Faith*, and *one Lord*; and that  
 ' Baptism ought to be of the same Nature with  
 ' the Kingdom, of which it is an Ordinance, and  
 ' that is spiritual. The same holds also as to the  
 ' Supper, both alluding to old *Jewish* Practices, and  
 ' used as a signification of a near and accomplishing  
 ' Work, *viz.* the *Substance* they represented. If  
 ' any say, But CHRIST, commanded, that one of them  
 ' should continue in Remembrance of him; we alledge,  
 ' that he that said so, told his Disciples also, ' that  
 ' he would come to them again; that some should not  
 ' taste of Death till they saw him coming in the King-  
 ' dom; and that he that dwelleth with them, should  
 ' be in them; and that he would drink no more of this  
 ' Fruit of the Vine, till he should drink it new with  
 ' them in the Kingdom of GOD: Which Kingdom is  
 ' within, as may be read in *Luke*. He was the  
 ' heavenly Bread that they had not yet known, nor  
 ' his Flesh and Blood, as they were to know  
 ' them. So that though CHRIST was come to end  
 ' all Signs; yet till he was known to be the Sub-  
 ' stance to the Soul, as the great Bread of Life from  
 ' Heaven, Signs had their Service in them, to shew  
 ' forth, and hold in Hand, and in Remembrance of  
 ' CHRIST; especially to the People of that Day,  
 ' whose Religion was attended with a Multitude of  
 ' like Types, Shadows, and Signs of the one good  
 B Thing



' Thing, and Substance of all, CHRIST manifested in  
 ' his People. And that great Apostle *Paul*, says ex-  
 ' pressly of the *Jewish* Observations, *That they were*  
 ' *Shadows of the good Things to come, but the Sub-*  
 ' *stance was of CHRIST.* Hence it is, that the People  
 ' called *Quakers* cannot be said to deny them; that  
 ' is too hard a Word: But they, truly feeling in  
 ' themselves the very Thing, which outward Wa-  
 ' ter, Bread and Wine, do signify, or point forth,  
 ' leave them off as fulfilled in CHRIST, *who*  
 ' *is in them the Hope of their Glory:* And henceforth  
 ' they have but *one Lord, one Faith, one Baptism, one*  
 ' *Bread,* and but *one Cup of Blessings;* and that is  
 ' the *New Wine* of the Kingdom of God, which is  
 ' *within.* They further say, That as certain as  
 ' God is infinitely good and wise, so certain are  
 ' they, that he will oblige his Creatures to no Rules  
 ' as *necessary* to eternal Salvation, but what are  
 ' so plain, in all their Parts, that no thinking Man  
 ' is capable of misunderstanding them: Will our Fa-  
 ' ther, which is in Heaven, lay Traps and Snares  
 ' for the Perdition of his Creatures? When God  
 ' made a Covenant with *Abraham*, respecting a  
 ' temporal Inheritance, *Circumcision*, the Sign of  
 ' that Covenant, was a Prescription so plain, that  
 ' no Man differed with his Neighbour about the  
 ' Sense of it. But as Christians *differ widely* about  
 ' the Nature and Administration of the Sacraments;  
 ' therefore they cannot be *necessary to Salvation.*  
 ' The Benefit of these two Sacraments is, amongst  
 ' Protestants, supposed to arise from their being  
 ' *Signs or Means,* of receiving *spiritual Grace,* to  
 ' effect a Death unto Sin, and a new Birth unto  
 ' Righteousness: But this spiritual Grace is freely  
 ' communicated without them, as appears from  
 ' many Places of Scripture, the Sixteenth Article  
 ' of the *Church*, and divers Prayers in the *Common-*  
 ' *Prayer-Book.* As to divine Worship, the *Quakers*  
 ' say, ' Since the Divine Grace is sufficient, and  
 ' always ready to open the Understanding, and ani-  
 ' mat

' mate the Affections of all well-disposed Persons, so  
 ' far as is needful to establish them in Holiness ;  
 ' Christians would want little external Assistance  
 ' in this Gospel-Day of *Light* and *Knowledge*, did  
 ' they give due Attention to the Dictates of this *still*  
 ' *small Voice* in their Hearts : But the Cares and  
 ' Concerns of this Life so much engage the Gene-  
 ' rality of Men, that they have but little Oppor-  
 ' tunity for Retirement ; and therefore (were there  
 ' no other) this is a substantial Reason for making  
 ' (at least) one day in seven a general holy Sab-  
 ' bath, when, by disengaging our Minds from all  
 ' temporal Concerns, with the greatest Reverence  
 ' and Humiliation, we may assemble, as in the All-  
 ' seeing Presence of the Divine Being, not so much  
 ' to know his Will, as to see whether we have done  
 ' it, and stand approved in his Sight. In this com-  
 ' posed awful Frame of Mind, the *Divine Grace*  
 ' clearly sets the true state of our Souls before us,  
 ' and is ready to help our Infirmities to address the  
 ' *Throne of Grace*, according to our several Exi-  
 ' gencies, and real Conditions, whether for Pardon  
 ' for past Sins, and Assistance against some disorder-  
 ' ly Passion, or in secret Praises and Thanksgivings  
 ' both for the Mercies and Chastisements of our Hea-  
 ' venly Father. But the Weakness of our Frame  
 ' is such, that we find some Difficulty in being at all  
 ' Times so well disposed as we ought ; temporal  
 ' Objects naturally cloud and stupify our Souls ; and  
 ' therefore Ministers may be of Service *sometimes*,  
 ' to stir up the pure Mind by Way of Remem-  
 ' brance ; to exhort and rebuke such as forget  
 ' God, and reject the Reproofs of the *inward Divine*  
 ' *Monitor* ; and also to promote mental and private  
 ' Prayer, by public Invocation. But then they  
 ' think it clear, that this good Purpose is more ef-  
 ' fectually answered by a fervent Exhortation *now-*  
 ' *and-then*, from one who feels a Divine Impulse on  
 ' his Mind, seasonably and suitably to admonish Men,

‘ and to invoke the Divine Blessing; than to be  
 ‘ always diverted from this *inward Exercise* by ex-  
 ‘ ternal Performances.

‘ Our LORD, in his Conference with the Woman  
 ‘ of Samaria, respecting *public Worship*, declares,  
 ‘ that all outside Devotion, confined to Place and  
 ‘ Form, is *unacceptable*; and the Worship of the  
 ‘ Mind or Spirit, enjoined with this most cogent  
 ‘ Reason; *God is a Spirit, and they that worship*  
 ‘ *him must worship him in Spirit and in Truth*. This  
 ‘ is apparently the true Description of public Chris-  
 ‘ tian Worship; and nothing like a *Liturgy* being  
 ‘ any where prescribed by CHRIST, or his Apostles,  
 ‘ it follows, that this is the *Everlasting* and most accep-  
 ‘ table *Worship* to Almighty God; and that therefore  
 ‘ a sufficient Degree of the Divine Grace, for the  
 ‘ Performance of public Devotion, will for ever  
 ‘ be continued. They are most heartily for univer-  
 ‘ sal Liberty of Conscience, agreeable to Proposi-  
 ‘ tion XIV. in *Barclay*, which affirms that *the Power*  
 ‘ *of the civil Magistrate doth not extend to Matters*  
 ‘ *purely religious and pertaining to the Conscience*. They  
 ‘ disapprove of War, as inconsistent with the Na-  
 ‘ ture and Perfection of the Gospel, which most  
 ‘ eminently consists in Peace, Love and Forgiveness,  
 ‘ as predicted and described by the Evangelical  
 ‘ Prophets *Isaiah* and *Micah*, and confirmed by the  
 ‘ Judgment of the primitive Church, as *Barclay* has  
 ‘ made appear. And since so peaceable a State is  
 ‘ both prophesied of, and promised as the Hap-  
 ‘ piness of the latter Times; let not this People be  
 ‘ thought *useless*, or *inconsistent* with Government,  
 ‘ for introducing that *harmless, glorious* Way to this  
 ‘ distracted World; but rather as an *illustrious* Ex-  
 ‘ ample, leading from War to universal Peace, and  
 ‘ which has an apparent Tendency to reduce the  
 ‘ World to a Family of Love, even almost to a  
 ‘ Paradise again. Though the various Christian  
 ‘ Nations are now so disordered, that, in some  
 ‘ Countries,



' Countries, defensive War seems necessary to them  
 ' in some important Cases ; yet the *Quakers* believe  
 ' that CHRIST, *the blessed Shepherd of his Flock*,  
 ' will ever *preserve* the faithful Followers of his  
 ' *Meekness*, and Disciples of his peaceable and for-  
 ' giving Doctrine. They also think those Words  
 ' of CHRIST, *Swear not at all*, amount to a Prohi-  
 ' bition of solemn, as well as profane Swearing :  
 ' So that it is for Christ's Sake, that they cannot  
 ' swear, who is the Truth, and has taught them to  
 ' speak the Truth without an Oath. The Go-  
 ' vernment accepting their *solemn Affirmations* instead  
 ' of an Oath, they readily submit to the same Pu-  
 ' nishment, in Case of Untruth, that is due by law  
 ' to Perjury. They believe Magistracy to be an  
 ' Ordinance of GOD, and that he that ruleth well is  
 ' worthy of double Honour, and deserves to be  
 ' much valued and esteemed : And the surest Token  
 ' of Respect we can shew to Magistrates is chearfully  
 ' obeying all just Laws under their Government,  
 ' and causing their Burden, or Charge, to sit light  
 ' upon their Shoulders. And though they do not  
 ' pull off their Hats, or use Forms of Salutations ;  
 ' yet they treat all men with Seriousness and Gen-  
 ' tleness, though it be with Plainness, and their  
 ' Superiors with a modest and awful Distance. This  
 ' is honouring of Government and Governors, and  
 ' not empty Titles, servile and fantastic Gestures,  
 ' insincere or unmeaning Forms of Salutation.  
 ' And to shew that they are a People that love Order  
 ' and good Government, they carefully practise it  
 ' amongst themselves : For their *Monthly Meetings*,  
 ' in the Country, are often composed of several  
 ' single Congregations, called *Particular Meetings* :  
 ' These particular Meetings send Representatives  
 ' to their Monthly meeting, who are to report the  
 ' State and Exigencies of their Meetings, and  
 ' bring back Instructions to their next *preparative*  
 ' *Meeting*, as it is called, from their preparing, col-  
 ' lecting and putting the Affairs of each particular  
 ' Meeting

' Meeting in fit Order to be laid before the next  
 ' Monthly Meeting. In every particular Meeting  
 ' two or more of the most elderly, sensible, and  
 ' exemplary Men, are generally appointed to over-  
 ' see the Flock, to admonish and reprove, on Oc-  
 ' casion; who are therefore called *Elders*. Before  
 ' they enter upon Business at their Monthly Meet-  
 ' ings, they commonly sit sometimes in solemn  
 ' Meditation, and sometimes one or more of their  
 ' Ministers have a seasonable Word of Exhortation  
 ' to the Congregation. When Worship is conclud-  
 ' ed, after the Minutes of the last Monthly Meet-  
 ' ing are considered, every particular Meeting is  
 ' called upon, to declare their particular Exigen-  
 ' cies; which are also duly considered. The ge-  
 ' neral Heads of the Business of Monthly Meetings  
 ' are the *Poor, Orderly Walking, Integrity to their*  
 ' *Profession, Births, Marriages, Burials, Certificates,*  
 ' *Sufferings, &c.*

' Their quarterly Meetings are generally held at  
 ' the Capital of the County. These Meetings con-  
 ' sist of the Representatives sent from their several  
 ' Monthly Meetings, who are to give an Account of  
 ' the State of those Meetings; after which the Ex-  
 ' igencies of every Monthly Meeting are duly con-  
 ' sidered, and proper Expedients provided. The  
 ' Yearly-Meeting is always held in *London in Whit-*  
 ' *sun-Week*, for no other Reason than because it is  
 ' a well-known and suitable Time of the Year for  
 ' the Brethren to come together from all Parts.  
 ' This Meeting is composed of the County Repre-  
 ' sentatives sent from the Quarterly-Meetings, City  
 ' and County Correspondents and Ministers, with  
 ' Deputies from *Ireland and Scotland*. Here the Re-  
 ' ports of the Representatives *shew the State of the*  
 ' *Society throughout the World*, and proper Measures  
 ' are concerted for every Emergency. This is a  
 ' most edifying Time, because it generally brings

' to

' to the City their most eminent Ministers and Elders from all Parts. Their Meeting is concluded  
 ' with a printed Epistle, setting forth the State of  
 ' the Society, with some seasonable Advice; the  
 ' general Paragraphs of which are; Parents and  
 ' Masters to excite their Families to the diligent  
 ' Reading of the Holy Scriptures; that they dili-  
 ' gently attend the Meetings for Worship; that  
 ' they wait upon the LORD in Silence, in order to  
 ' have a true Relish and Savour of the Ministry  
 ' of those, who are rightly concerned by the same  
 ' Spirit, to labour in Word and Doctrine amongst  
 ' them; that they maintain their Christian Testi-  
 ' mony against Tythes, and forced Maintenance of  
 ' Ministers; that they be careful not to defraud  
 ' the King of his Customs, Duties, or Excise, and  
 ' to avoid dealing in Goods suspected to be run;  
 ' that a Spirit of Love and Humility may more and  
 ' more diffuse itself amongst them, and influence the  
 ' Hearts of all; they are exhorted to Peace, and  
 ' mutual Forgiveness, and right Conduct towards  
 ' others. Disorderly Walkers and Backsliders are  
 ' dealt with according to the Nature of the Case.  
 ' If neither private Admonition, nor the Admoni-  
 ' tion of the *particular Meeting*, has the desired Ef-  
 ' fect, to reclaim the Offender, he is complained  
 ' of to the *Monthly Meeting*, where again he is in-  
 ' treated in Love to amend his Ways. But if no  
 ' sufficient Tokens of Amendment appear in some  
 ' Months after, or that the Offence be gross, the  
 ' *particular Meeting* he belongs to, is usually direct-  
 ' ed to draw up a *Testimonial of Denial* against him,  
 ' and present it to the next Monthly Meeting;  
 ' which, when approved of, is generally signed  
 ' by the Clerk in Behalf of the Meeting. These  
 ' *Papers of Denial* are to be read in the Meeting the  
 ' Defaulter belongs to, at the Conclusion of their  
 ' Worship; and Copies thereof dispersed, as the  
 ' Occasion may require, that the Public may be  
 ' satisfied, that the Society by no means approves  
 ' of



“of the Conduct of such unworthy Men. The fol-  
 “lowing is a Copy of one against a Person for de-  
 “frauding his Creditors:’ Since this moral Precept  
 of our LORD, to do by others as we would be done  
 unto, is such a main Part of Christianity, as, with-  
 out the due Observation thereof, all the most specious  
 Shews of Religion will avail us nothing; it becomes  
 the indispensable Duty of Christians in all Ages, as  
 much as in them lies, to see that their Assemblies are  
 composed of such Men, whose upright Carriage in their  
 outward Dealings demonstrates, that they are sincere  
 Disciples of JESUS CHRIST. And inasmuch as we  
 find on due Enquiry and Examination that M. N. has  
 been disregarding of this Plain and principal Law of our  
 Divine Lawgiver, by not delivering up his Effects  
 amongst his Creditors in due Time, to their great In-  
 jury, and very great Discontent, as the Waste of his  
 Substance was intirely owing to Carelesness and Ex-  
 travagancy; which Conduct he perfectly knew was  
 also quite contrary to the good Instructions, and whole-  
 some Discipline, so piously and wisely recommended and  
 settled by our worthy Elders now at Rest; we therefore,  
 from a just Abhorrence of such Unrighteousness, hereby  
 declare, that henceforth we do not account him a  
 Member of our Christian Church, until he shew such  
 Tokens of Repentance, as shall bear due Proportion to  
 his Offence, which we sincerely desire. ‘There lies  
 ‘an Appeal from the Monthly Meeting to the  
 ‘Quarterly Meeting, and from this to the Yearly  
 ‘Meeting; for if a Man be denied by a Monthly  
 ‘Meeting, either for Disorderly Walking, or on  
 ‘Civil Cases, or not submitting Matters in Diffe-  
 ‘rence with another to Arbitration, but will,  
 ‘without Consent of the Meeting, go to Law; or,  
 ‘if an Award be made, and one of the Parties  
 ‘will not abide by it; in such-like Cases the Per-  
 ‘son, who thinks himself aggrieved by the Judg-  
 ‘ment of the subordinate Meetings, has a Right  
 ‘to appeal to the Yearly Meeting at London, where  
 ‘the

‘ the Case comes before a Committee of twelve,  
 ‘ which is always a changeable Committee, and in  
 ‘ which all the Counties take their Turn; the Re-  
 ‘ presentatives of that County, against whom an  
 ‘ Appeal lies, being excluded. If either Party  
 ‘ intimate a Dissatisfaction with what the Com-  
 ‘ mittee has done, the Case is again considered,  
 ‘ either before a larger Committee, or the whole  
 ‘ Meeting, whose Judgment is final.’

CUSTOMS.] ‘ As a Preservative against Pride,  
 ‘ Superfluity, or extravagancy, the *Quakers* think  
 ‘ it best to keep nearly to one plain, decent Habit  
 ‘ in their Apparel; a Desire after Variety, and  
 ‘ new Fashions, being apt to engage the Mind too  
 ‘ much about the outward adorning, to the Neglect  
 ‘ of what is more worthy, *the Cultivation of good*  
 ‘ *moral Habits*, such as the most valuable adorning  
 ‘ of a *meek and quiet Spirit*, which is, in the Sight of  
 ‘ God, of great Price: They also look upon Mour-  
 ‘ ning Habits to be no better at Bottom than disguised  
 ‘ Pride and Pomp, frequently used where no real  
 ‘ Sorrow is; and they esteem the most certain  
 ‘ Token of Respect towards our departed Friends,  
 ‘ is to love and cherish those they loved, and by  
 ‘ our whole Deportment to demonstrate, that we  
 ‘ really revere their Memory. They disapprove,  
 ‘ for the like Reasons, of all costly Furniture of  
 ‘ Houses, luxurious Tables, Sports, Plays, and  
 ‘ drinking Healths; which last, has an evident  
 ‘ Tendency to excessive Drinking, to Quarrels,  
 ‘ and Flattery. When two Persons declare their  
 ‘ Intentions of Marriage before a Monthly Meet-  
 ‘ ing, these Questions are put: Are you clear of  
 ‘ all others, and have you the Consent of your  
 ‘ Parents or Friends concerned? To which if they  
 ‘ cannot answer in the Affirmative, an intire stop  
 ‘ is put to their Proceedings. And, however full  
 ‘ in the Affirmative their Answer may be, their  
 ‘ Parents must either Personally or by a duly wit-  
 ‘ nessed

' nessed Certificate, confirm their Answer. And  
 ' the Meeting also frequently appoints two Men,  
 ' and two Women, to make due Enquiry concern-  
 ' ing their Clearness from all others, and make  
 ' Report thereof to the next Monthly Meeting;  
 ' when, if no sufficient Reason appears to the con-  
 ' trary, they have Consent to proceed, by appoint-  
 ' ing a Meeting for the Solemnization of their  
 ' Marriage when they please; and two Persons are  
 ' nominated to attend it, to see that good Order  
 ' be kept, and make Report thereof to the next  
 ' Monthly Meeting.

' When the Day of Marriage is come, they usu-  
 ' ally sit in the most conspicuous Place of the Meet-  
 ' ing, with their Relations and Friends about  
 ' them. After some Time for solemn Meditation  
 ' on the important Contract they are going to enter  
 ' into with each other, and perhaps after a season-  
 ' able Exhortation and Prayer by one or more of  
 ' the Ministers, they stand up and take each other  
 ' by the Hand in a solemn Manner, and the Man  
 ' audibly declares to this Purpose: *Friends, in the*  
 ' *Fear of the LORD, and in the Presence of this Assem-*  
 ' *bly, whom I desire to be my Witnesses, I take this my*  
 ' *Friend, M. N. to be my Wife, promising through*  
 ' *Divine Assistance to be unto her a loving and faithful*  
 ' *Husband, till Death separate us.* Then the Woman  
 ' makes the like Declaration. After which one  
 ' audibly reads a Certificate, setting forth the afore-  
 ' said orderly Proceedings of this Couple at the  
 ' Monthly Meetings, and the solemn Words of the  
 ' Marriage-Contract; to which the new-married  
 ' People set their Hands first, and then (as Wit-  
 ' nesses) their near Relations and Friends, with as  
 ' many of the Congregation as please. The Ori-  
 ' ginal belongs to the Bride and Bridegroom; but a  
 ' true Copy is to be registered in the Monthly Meet-  
 ' ing Books. Parents name their own Children;  
 ' and, at London, they have a printed Certificate set-  
 ' ing



‘ting forth the Names of the Parents and Child, with  
 ‘the Time of its Birth, which is signed by the Mid-  
 ‘wife, and some of the company present; which Cer-  
 ‘tificate is filed in the proper Meeting, and also a fair  
 ‘Copy entered in the Book of Births. Their Bu-  
 ‘rials are also registered with like Care. In con-  
 ‘ducting a Funeral, if it be not otherwise incon-  
 ‘venient, the Body of the Deceased is frequently  
 ‘carried to a Meeting-House, where probably some  
 ‘of their Ministers preach to the Congregation.

‘After which, the Corpse, which is always laid  
 ‘in a *plain Coffin*, is generally carried to the Grave  
 ‘by such as come to pay their last Office of Love to  
 ‘their departed Friend. At the Ground, the  
 ‘Corpse being set down by the Grave-side, in so-  
 ‘lemn Silence, they pause a while before they in-  
 ‘ter it, that the Minds of the Spectators may be  
 ‘the more deeply touched with a sense of their ap-  
 ‘proaching Exit, and their future State. And  
 ‘sometimes also here again a Minister has a fea-  
 ‘sonable Word of Exhortation to the Auditory.

The foregoing Account of the People called  
 Quakers is taken from *Randall's System of Geogra-  
 phy*, printed in 1744, and recommended, in a few  
 Lines prefixed, by *T. Simpson* of the Royal Aca-  
 demy at *Woolwich*.

Concerning *Rhode Island* he observes, ‘The Peo-  
 ‘ple are very free in Respect to Religion; the Qua-  
 ‘kers are the most considerable: Every Profession  
 ‘of Religion, that is for maintaining a Preacher,  
 ‘does it voluntarily by Contribution or Subscrip-  
 ‘tion, there being no established Maintenance for  
 ‘the Ministry of any Persuasion.

Concerning *Pensilvania* he observes, ‘The Nati-  
 ‘onal Religion is *General Christianity*; for by the  
 ‘Charter of Privileges dated the 28th of *October*  
 ‘1701

1701, granted and solemnly confirmed to the Inhabitants of that Province by *William Penn*, the original Patentee, 'tis expressly provided, that All Persons, who profess to believe in *JESUS CHRIST*, the Saviour of the World, shall be capable (notwithstanding their other Persuasions and Practices in Point of Conscience and Religion) to serve this Government in any Capacity, both legislatively and executively, be or they solemnly promising, when lawfully required, Allegiance to the King, as Sovereign, and Fidelity to the Proprietary and Governor. This general Liberty was the natural Result of the Quaker's Principle, which excludes no Man from secular Advantages on Account of his differing Sentiments in religious Matters. The extensive Humanity of a Government so established was an Encouragement to many of other Persuasions to go over and settle there."

F I N I S

